

# BOSTON RECORDER.

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## BENEVOLENCE.

ROOMS OF AMERICAN EDUCATION SOCIETY,  
52 Washington Street, Boston—August 25, 1830.

### FACTS.

Showing the want of ministers of the Gospel in the  
United States.

#### EPISCOPAL CHURCH.

Number of clergymen, 500.  
Number of Parishes (at least), 700.  
Deaths per annum estimated, 15.  
Whole No. Theological Students, 75.  
Annual increase of clergymen by ordination, 25.

Should this ratio of increase continue, it will require TWENTY years to furnish a supply of clergymen for the parishes now destitute.

In Twenty years however the population of the United States will nearly have doubled, and the disproportion between clergymen and parishes will be greatly increased, if the growth of this church should keep pace, in any degree, with the growth of the country.

The above facts and estimates are taken from a late editorial article in the Episcopal Watchman entitled, *what will be the condition of the church in 1850?*

The writer concludes, that immediate and vigorous exertions are necessary to educate and send forth laborers. His words may be applied to the church, in a wider sense than he has used the term.

"The most important subject by far which now presents itself to the friends of the church, is that of CLERICAL EDUCATION. Until this receives the attention which its paramount importance demands, our Missionary Society must be in a great measure, ineffectual, and the growth of the church will continue to be as it has been feeble and unimpeccable."

#### PRESBYTERIAN CHURCH.

Total of ordained ministers, 191.  
do. Licentiates, 220.  
Total, ministers, 411.  
Whole No. Congregations, 2158.  
No. churches actually vacant, 630.  
Increase of ministers and licentiates the last year, after deducting deaths and removals, 113.  
Increase of churches, reported, 88.  
Whole number of candidates in various stages of preparatory study, 228.

The stated clerk of the General Assembly remarks, "While the Presbyterian church will undoubtedly feel thankful for the honorable instrumentalities conferred upon her in building up the Reformed kingdom, it is important that she should remember that the increase of her ministers and Licentiates by all means, whether of education or emigration, has exceeded the increase of new churches formed in her connection only by the number of 25, and that it becomes her to cry mightily unto the Lord of the harvest, that he would greatly multiply spiritual laborers."

The writer might have added that unless greater efforts are made to raise up ministers, the Presbyterian church cannot be supplied with Pastors in Twenty-five years, or until nearly one generation has sunk into the grave.

#### Interesting piece of History.

The minister of G. in Ohio is the Rev. Joseph Balger, the first missionary that ever visited the Western Reserve.

An agent of the American Education Society, thus writes respecting this venerable Pioneer of the cross of Christ.

"He is now seventy three years old. I have been much delighted in hearing this aged servant of Christ relate the history of his life. There are many incidents which he and others have mentioned, that have deeply interested me. His history will show the value of those men whom your Society intend to send into the vineyard. It will show the importance of being nurtured to hardship and fatigue, in order to be qualified for missionary service. Such men are to be found on every part of our missionary ground, in altogether larger numbers than ministers of a different mould. Mr. B. served as a soldier three years in the revolutionary war. He was in many engagements; and though others fell by his side, fighting for liberty, yet he was preserved for services in a still more worthy cause. After leaving the war, he turned his thoughts to education. He was destitute of means—having no way to obtain assistance, but by his own efforts. There were no Education Societies in those days. Still he pursued and acquired a Collegiate and Theological education. He was afterwards settled for fourteen years in Bandford, Massachusetts. On being dismissed from his people, he set his face to go into the 'western wilderness.' He arrived here in 1800; and after laboring a year or more, he returned to the east and brought out his family. He drove the first wagon from Buffalo to Erie, and made his own road. Indeed he was the first man that ever drove a wagon to the Reserve. After laboring here among the white settlers three or four years longer, he went to Sandusky and spent four years as a missionary among the Wyandots. He then resumed his labors among the whites. He has had an opportunity to know what hard fare and fatigue are. Once he was driven up a tree by a bear. It was one night in August after dark while riding in the woods away from any house, and the rain pouring down in torrents. The bear made an attack upon him, and he made his escape by climbing a small tree, and was the foot of the tree, snapping his teeth much to the annoyance of the sleeping moments of the missionary. But when morning appeared, the bear retreated, and the missionary was suffered to go on his way. This man has 'camped' in the woods many a night, without shelter, and sometimes without fire."

Mr. B. formed the first churches on the Reserve, and has assisted in forming a large number more. It must be very interesting to him to see the progress of improvement which has been made since he came to this country; then there was no school—no minister—and only 1144 white inhabitants. Now there is a flourishing College—8 incorporated academies, and many other select schools, besides numerous common schools—100 churches—not far from 60 ministers, and nearly if not quite 100,000 inhabitants. This missionary has witnessed a large number of revivals—and among the subjects there are now 5 respectable ministers. I will add one more fact; though he lives upon a nominal salary of \$150 per year, and a pension of \$86, yet he has since I have been here given an obligation of between \$30 and \$40, to the A. E. Society. I thought that if these facts would be interesting to you, inasmuch as such are the men whom your Society promises to educate."

#### Self-denial.

An agent in New-Hampshire, writes: Indeed in some of the towns of Rockingham and Strafford, and those not a few, it would seem as if the highest point of self-denial and sacrifice had been attained in endeavoring to support the preaching of the gospel. An individual with whom I am well acquainted, and probably not worth \$3000, gives

\$30 per annum; and his business is not lucrative. Females, who have travelled on foot 18 or 20 miles because they could not afford the expense of riding, have paid \$8—and now pay five dollars per annum for the support of their minister, who has a small salary. In view of these and similar facts I cannot but consider the money raised here, though small in amount, very precious.

## RELIGIOUS.

For the Boston Recorder.

### "CATHOLIC FEELINGS."

Mr. Editor,—I read the suggestions of a "Country Subscriber" in your last, with no small degree of interest, and although it is a delicate subject, it demands, at the present time more attention than it has yet received. With your permission, therefore, I will express 'my opinion' of the scriptures respecting it. Your correspondent says "Christ has declared that by their fruits ye shall know them [his true disciples]." Judging by this rule, he says, "do we not find some Unitarians live as well as those who are called Orthodox?" If it is as well as those who are called Orthodox, he refers merely to their conduct towards their fellow men, all will readily allow that many of them do live as well as those who are called Orthodox. But he could not have so understood the rule of Christ, for he undoubtedly knows that many infidels, and Mahomedans and Pagans live as well, in this respect as those who are called Orthodox. He knows too that Christ himself has decided, (Mark 10: 17-22) that this is not the meaning of that rule by which we are to distinguish his true disciples. I conclude then, that by the fruits which must distinguish the disciples of Christ, your correspondent would understand, as I do, the evidences of love to God and love to men, or charity. Indeed he adds, "Christ has informed us that on these two hang all the law and the prophets." What then are the evidences of love to God and to our neighbor? It is well known that Unitarianism as a system of belief, contains nothing to which any person cannot subscribe who believes in any sense, in the Christian religion. Accordingly all those who can say that they believe in Christ (no matter how) are regarded and treated, if they wish to be, as good Unitarian Christians. It is consistent with Unitarianism to regard those as Christians who deny that men are by nature sinners, 'children of disobedience,' who deny that Christ died a ransom for sinners, who deny the plenary inspiration of the scriptures, and who deny that there is a state of endless punishment for the wicked in the future world. In short, it is perfectly consistent with Unitarianism to regard all men as Christians—to invite whole congregations, without any distinction, to come to the table of the Lord as his disciples, and this has been done in many instances. All this, I say, is well known to those who know enough about religion to be grieved because they are not regarded as Christians. Now does that person exhibit evidence of love to God, who has no more regard for his honor and glory—no more regard for his truth, than to lead all his influence to the support of such a system? Can he exhibit evidence of love to men, as immortal beings, while he thus openly declares to them, that it is no matter what they believe, or what they refuse to believe, provided they do not openly reject the Christian religion?

To make this more intelligible, let us suppose a case. Here is an individual who professes to be in the common acceptance of the term, as the Orthodox, and he believes, it may be, in all or many of the essential doctrines of the Gospel, as maintained by the Orthodox; but he is lending all his influence to the support of Unitarianism. Now the question is, does that person exhibit evidence of charity—of love to God and love to men? Charity, we are told, "rejoiceth not in iniquity, but rejoiceth in the truth." Of course it rejoiceth not in error, nor can it approve of error or encourage it, for it is destructive to the souls of men. But the individual, by lending his influence to the support of Unitarianism, manifestly declares that he approves of a denial of the plenary inspiration of the Holy Scriptures,—of the depravity of the human heart,—of regeneration by the holy Spirit—and a belief in Universalism. In short, he openly approves of all the errors which men may be disposed to embrace, while they can declare that they do not reject the Christian religion—for this is Unitarianism.

Now if "charity rejoiceth not in iniquity"—approves not of errors which are destructive to the souls of men, and therefore dishonourable to God, does the individual supposed, knowing what Unitarianism is, exhibit evidence of charity—of love to God and love to men? "By their fruits ye shall know them."

### PHILOSOPHY OF RELIGION.

We select the following remarks from Dr. Woods's recently published Letters to Dr. Taylor. Whatever may be the merits of the question at issue between these distinguished theologians, we believe the friends of both gentlemen will cordially approve the sentiments here expressed.

I know not that I differ from you as to what constitutes the philosophy of religion. I understand by it something which is aside from the simple doctrines and facts which are set forth in the scriptures; something which may be omitted without detracting any thing from the doctrines or facts themselves, or from their practical influence. It is that view of the subjects of revelation, which is suited to gratify the love of abstruse, metaphysical speculation, or what may be called, the curiosity of the intellect. If a single example will be of use, I would refer to 1 Cor. 15. The Apostle affirms the simple, momentous truth, that men will be raised from the dead by the power of God. The objector inquires, "How are the dead raised up?" He was looking after the philosophy of the doctrine. He wished to understand the manner, the process. The Apostle rebuked him for such a question, though he took occasion from it to give important instruction. Locke and the Bishop of Worcester went into a formal investigation of the doctrine of the resurrection, and furnished a very striking specimen of free discussion on the philosophy of a Christian doctrine.

I could illustrate the meaning I give to the phrase by another example. The Scriptures teach that it is the influence of the divine Spirit and that alone, which sanctifies the heart. Now if a man attempts to explain metaphysically the manner in which the Spirit operates upon the mind, and how his influence is consistent with our accountableness, and with the laws of our intellectual and moral nature; he enters on the philosophy of the doctrine of regeneration—the very thing which our Saviour seems to have discouraged in his conversation with Nicodemus.

He who speaks as never man spake, has given us a perfect pattern of the manner in which he would

have us inculcate and defend the truths of his gospel. And to this is added the example of his apostles. Now if Christ and his apostles had deemed the philosophy of religion of any special consequence, they certainly would have suggested this to us. But did they suggest it? Did they recommend what I call the philosophy of Christian doctrines, as holding a place among the means to be employed for the salvation of men? Instead of recommending it, did they not, in several instances, directly discountenance it? If then the ministers of religion at the present day should cease to receive the simplicity of divine truth, just as it is exhibited in the Bible, or cease to love it and be satisfied with it, and, in their public and private instructions, should give Christianity a metaphysical, instead of a scriptural aspect; would they not show that they had forgotten the example of their Lord and Master, and of his inspired Apostles? And as the consequence of this, should we not witness a decay of vital piety, and a dark and ominous cloud spreading over the churches of Christ?

Whitfield preached the truth with uncommon simplicity and directness, and kept at the greatest distance from philosophical discussion; and with what unparalled success, is well known to all who read his sermons. It is indeed true, that some very impressive and successful ministers have much to do with the philosophy of Christianity. But in my opinion, this circumstance detracts greatly from the degree of their usefulness. If we could consult the sober experience of the most devout Christians, we should be satisfied that the success of ministers is, under God, owing to the simple truths of the Bible which they preach, and to the spirit of benevolence and piety which they manifest. Whatever they introduce into their ministrations which is abstruse, or metaphysical, or directly polemical in its nature, is generally very unproductive to the hearts of those who are spiritually minded, and proves a serious hindrance to their growth in grace. Many a Christian, I doubt not, complains to God in secret, that although he is blessed with an able and orthodox minister, he is so seldom fed with "the sincere milk of the word." And would it not be well for us, and for other ministers, to inquire, whether this has not been the case with some active, devout Christians, who have been placed under our ministry?

### SKETCH OF POPERY.

By Robert Hall.

At a time when the corruptions of the Papists are endeavored to be spread over our country, it may be well for our readers to notice the remarks of this distinguished author. They are copied from the Review of the "Sketches of the Principles and History of Popery," &c. published in an English Review. (Watch.)

At a time when Popery is making rapid strides, and Protestants in general have lost the zeal which once animated them, we consider the publication we have just announced as peculiarly seasonable. What may be the ultimate effect of the efforts made by the adherents of the Church of Rome to propagate its tenets, aided by the apostasy of the Protestant party, it is not for us to conjecture. Certain it is, there never was a period when the members of the Papal community were so active and enterprising as Protestants so torpid and indifferent. Innumerable symptoms appear, of prevailing disposition to contemplate the doctrines of Popery with less disgust, and to witness their progress with less alarm, than has ever been known since the Reformation. All the zeal and activity are on one side; and while every absurdity is retained, and every pretension defended, which formerly drew upon Popery the indignation and abhorrence of all enlightened Christians, we should be ready to conclude, from the altered state of public feeling, that a symptom once so obnoxious had undergone some momentous revolution. We seem, on this occasion, to have in our country, in its most liberal sense, the influence of Popery with less disgust, and to witness their progress with less alarm, than has ever been known since the Reformation. All the zeal and activity are on one side; and while every absurdity is retained, and every pretension defended, which formerly drew upon Popery the indignation and abhorrence of all enlightened Christians, we should be ready to conclude, from the altered state of public feeling, that a symptom once so obnoxious had undergone some momentous revolution. 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